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Rev. John Philip Boehm.

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# REV. JOHN PHILIP BŒHM

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PREPARED FOR

THE SESQUI-CENTENNIAL ANNIVERSARY OF BŒHM'S  
REFORMED CHURCH, IN WHITPAIN TOWNSHIP,  
MONTGOMERY COUNTY, PENNSYLVANIA,  
HELD SEPTEMBER 11, 1890.

PRESENTED BY THE AUTHOR.

BY  
*assaman*  
HENRY S. DOTTERER.  
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PHILADELPHIA, PA.:  
1890.

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## REV. JOHN PHILIP BÖHM.

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Not later than the year 1720 John Philip Böhm came to Pennsylvania, bearing testimonials that he had been a faithful master of the parochial school and precentor in the Reformed Church in the city of Worms, in Germany, for about seven years in succession, and that he was driven thence by the persecutions of the Roman Catholics for holding the Reformed faith.

Soon after his arrival in this province some of the Reformed people, who since 1710 had been coming from time to time from different parts of Germany and other places in Europe, as also from the neighboring settlements in New York and New Jersey, desired him to lead them in their religious meetings by reading sermons and the Bible. As no minister of the gospel was at hand, he complied with their wishes and ministered to them in spiritual things acceptably for five years, without compensation, supporting his family by the labor of his hands.

In the year 1725, the Reformed having increased and formed three congregations, entreated Reader Böhm to assume and exercise among them all the functions of a minister of the Word of God. They now regarded him as "a man of more than common knowledge in the sound doctrine of truth, of praiseworthy life, and of exemplary zeal in resisting error and guarding the ignorant against it." He explained to them that, according to the order of the Reformed Church, he could not be their minister without ordination to the office. They continued their appeals to him, however, "protesting that he could not justify before God his refusal of so necessary a work," and their unanimous request was considered by them to be "as lawful a call as was ever made upon any one." They were settled on the frontier, scattered over a

wide range of the wilderness, their white neighbors holding all sorts of religious views, and the treacherous savages in the forests beyond, walking still in heathen darkness; and they were far removed from any Reformed ecclesiastical authority that could confer ordination.

The pressure upon the pious reader was great. At length he was persuaded to take the yoke upon himself. He consented to become the minister of the three congregations, numbering all told fifty heads of families, and located at Faulkner's Schwamp (New Hanover), Schipback (Skippack) and Wit Marche (Whitemarsh), all within the limits of the present Montgomery county.\* His remuneration was arranged to consist only of such voluntary contributions as the poor pioneers could make.

Boehm now drew up a system of government for the charge,† which was approved by the consistories, read before

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\*See *Mercersburg Review*, October, 1876, pp. 531-533.

†This was subsequently published. A copy is in the library of the Historical Society of Pennsylvania. It contains 22 pages. Its full title is copied from "A Century of Printing." By Chas. R. Hildeburn, Phila. MDCCCLXXXVI. —Vol. II, page 479.

"Der Reformierten Kirchen in Pennsylvanien Kirchen-Ordnung, Welche im Jahr 1725, von D. Johann Philipp Böhm, damahls von der versammelten Gliedern der Reformierten Kirchen einhellig erwählten Prediger aufgestellt, und vor der Menge der Glieder vorgelesen, welche alle Glieder vor nützlich und gut gehalten, und auch willig angenommen haben. Nach Erwählung der nöthig geachten Aeltesten aber und mit gesammlichen Rath derselben An die Wohlehrwürdige und Hochgelehrte Herren Herren, Der Hoch-Ehrwürdigen Classe von Amsterdam Correspondirende Predicanten, Gualterus DuBois, und Henricus Boel zu Neu-Yorck, und Vincentius Antonides von Langen Eyland zur Censur übergeben. Welche Dieselbe an gedachte Hoch-Ehrwürdige Classe von Amsterdam überschickt, von dieser Hochansehnlichen Versammlung vor gut und stiftlich erkennen und erlaubt. Und darauf auch bey denen aufgerichteten Gemeinden fest gestellet worden. Und wurden bis hierher verschiedene unter diese Ordnung sich submittirte Reformierte Gemeinden in gutem Frieden regieret. Weilen aber Das von denen Hoch-Ehrwürdigen und Christlichen Synoden von Süd- und Nord-Holland verwilligte Coetus der Reform. Kirchen in Pennsylvanien, den letzten verwichenen 28 Sept. disz-1748sten Jahrs in Philadelphia seinen ordentlich- und jährlichen Sitz gehalten, und diese Ihme bekannt gemachte Kirchen-Ordnung vor nützlich und heylsam angemercket, so hat dieses E. Coetus einstimmig beschlossen, dieselbe zu eines jeden Gliedes der Reformierten Kirchen nützlichen Nachricht öffentlich im Druck zu befördern; welches zu bewerkstelligen das gantze Ehrwürdige Coetus überlassen an D. Johann Philipp Böhm, Prediger zum Falckner-Schwam, Providenz, und Witpen, p. t. Coetus Praeses. Philadelphia, gedruckt bey Gotthard Armbrister, wohnhaft in der Arch-strasse, 1748."

See also, in *Mercersburg Review*, October, 1876, pp. 536-540, translation of the "formerly adopted and now improved *Church Ordinances*" submitted in 1728 to the Classis of Amsterdam.

the congregations, and subscribed by the individual members.

For three years, from 1725 to 1728, the unordained pastor diligently maintained service in the three congregations. During this period he baptized more than two hundred children, besides various adults who came over from the sects that do not believe in baptism.

But now murmurings arose. On the 21st of September, 1727, George Michael Weiss, a regularly ordained clergyman, arrived from Germany, and was chosen pastor of the Reformed congregation in the city of Philadelphia. Before the end of 1727 some of the congregation at Skippack began to make opposition to Pastor Bœhm because of his lack of ordination, and organized another congregation, taking as their minister Mr. Weiss, who thus soon after his arrival appeared upon the scene at Skippack.\*

The grave subject of the irregular assumption of the sacred office by Bœhm now claimed thoughtful consideration. Measures were at once inaugurated to remedy the defect. Pastor and people joined in efforts to bring this about. Mr. Bœhm and William DeWees were sent to confer with the Reformed authorities in the neighboring provinces, and on the 16th of May, 1728, laid the case before the ministers of New York city, who recommended that the matter be referred to the Amsterdam Classis, in Holland. Under date of July, 1728, the consistories of the three congregations, there-

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\* In a legal proceeding of the officers of the German Reformed Church of Philadelphia against Jacob Reiff, the counsel of the defendant filed an answer in court on the 4th day of September, 1733, which is preserved in the archives of the Reformed Church, of which Prof. J. H. Dubbs, D. D., of Lancaster, Pa., is the curator. From this document we copy: "It is true that in 1727 certain German protestants formed themselves into a religious society, as near as they could upon the model of the German reformed church; and that they unanimously chose to themselves George Michael Weitzius (*als* Weiss) . . . for their Pastor; and this Defendant saith that for the better Discipline and Government of the said Society they divided themselves into two Congregations, one of the said congregations called the German reformed Church of Philadelphia and the other called the German Reformed Church of Skippack." The document further states that in 1727 four church wardens or elders were elected for each congregation, viz.: Peter Lecolie, Johann Wilhelm Rohrich, Hendrick Weller and George Peter Hillengass, of Philadelphia; and Wendel Keiber, Gerhart Indehaven, Christopher Schmidt and George Reiff, of Skippack. The document also says, "No new elders or wardens have been elected since."



fore, addressed a lengthy communication to the Amsterdam Classis, in which they set forth the exigency which induced Bœhm to assume irregularly the office of minister, and they prayed that he might now be ordained and that his past ministerial acts be made valid. Under date of June 20, 1729, the Amsterdam Classis replied, declaring that in view of the attendant circumstances, "all the transactions of the said Bœhm, his teachings, even his administrations of baptism and of the Lord's Supper, and the members received, must be deemed lawful;" and they authorized the ministers of the Low Dutch congregation at New York to ordain Mr. Bœhm to the work of the ministry.\* On Sunday afternoon, November 23, 1729, he was ordained in the Reformed Church in the city of New York. He declared his submission to the Church order of the Synod of Dordrecht, and the three commissioners present from the congregations confirmed this act with their signatures. Thus the three congregations became for the first time identified with and subordinate to an ecclesiastical authority, namely, the Reformed Church of Holland.

On the 24th of November, 1729, the day following the ordination, a reconciliation was effected at New York, between John Philip Bœhm and George Michael Weiss, the terms of which were written out in full, and signed by them and by the three commissioners. The two dominies from the heart forgave each other whatever offence had been given, and promised to forget and never bring it again into dispute. Bœhm was to continue to be pastor of the Falkner Swamp, Skippack and Whitemarsh congregations, and Weiss of the Philadelphia and Germantown congregations. One article of this agreement reads:

"That Do. Weiss recognizes Do. Bœhm for the lawful, ordained, regular minister of the three aforesaid congregations: that Do. Weiss will stay away from Schipback, and will de-

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\* For an account of the circumstances leading up to his ordination in November, 1729, see the records of the Reformed Protestant Dutch Church of the city of New York, translated by Rev. T. W. Chambers, D. D., and printed in the *Mercersburg Review*, October, 1876, pp. 528-557.

clare to the congregations that he leaves that and the other two congregations entirely to Do. Boehm, as their lawful minister, that he may pursue his work in peace among the three."

The Commissioners present at these proceedings in New York were Frederick Antes, of Falkner Swamp; Gabriel Schuler, of Skippack, and William Dewees, of Whitemarsh.

Rev. Mr. Weiss did not continue long in the pastorate of the Philadelphia and Germantown churches. In the spring of 1730, he went to Europe, accompanied by Jacob Reiff, of Skippack, for moneys collected there for the use of the Reformed Churches of Pennsylvania.\* He returned in 1731 to Philadelphia, but before November 23, 1732, he took the pastorate of a Church in the Catskills, New York.†

Upon the departure to Europe of Mr. Weiss, in the spring of 1730, the care of the Philadelphia and Germantown congregations, in addition to his three original congregations, devolved upon Mr. Boehm.

The next decade in the ministry of our subject was without important events.‡ His field was large and laborious,

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\*See History of "Skippack Reformed Church" in Lansdale (Pa.) Reporter, March 4, 1886, and Life of "Jacob Reiff, of Salford," in Schwenksville (Pa.), Item, both by Henry S. Dotterer, contained in "Historical Notes, Montgomery County," (scrap book) in library of Historical Society of Pennsylvania.

† For further information regarding the career of Rev. George Michael Weiss see "A Monograph of the New Goschenhoppen and Great Swamp Reformed Charge, 1731—1881. By C. Z. Weiser, D. D. Reading, Pa.: 1882."

‡ "The German Reformed had built a church there" (at Germantown), "in 1719, of which the Swedish Pastor, Dylander, had laid the corner-stone." See Hull's Reports, Reading, Pa., 1882. Vol. 1, p. 62. "The German Reformed congregation in Germantown had a bell on their place of worship after 1725." —Ib. p. 70.

In 1729 John Philip Boehm was naturalized.—Pennsylvania Archives, Second Series, Vol. VII, p. 115.

November 8, 1732, the German Reformed congregation of Germantown bought one-quarter acre of land, by the Germantown Market. John Bechtel, turner, Christopher Meng, mason, Jacob Bowman, carpenter, and George Bense, held this property for the congregation, giving a deed of trust November 9, 1732, which is recorded May 7, 1771, in the office of Recorder of Deeds, Philadelphia.

"The German Reformed built a small church in Germantown in 1733." Moravian Records. By W. C. Reichel. This may have been the second building. In 1734 Boehm baptized the first child at Egypt (North Whitehall township, Lehigh County, Pa.)—Nevin's History of Heidelberg Catechism.

On the 20th of January, 1736, he made an extract from the church record for Henry Antes, one of his parishioners.

April 27, 1738, Pastor Boehm and his elder attended a meeting in New York,

and constantly widening as immigration flowed in from Europe and the settlers penetrated farther inland. From the glimpses afforded, now and then, in the history of that primitive period, we know that he was constantly at his post, zealously performing his duties to his flocks, and patiently sharing in the hardships which the early settlers endured to procure a livelihood and establish homes for themselves.

He needed assistance in caring for the people of the Reformed confession. Occasionally help came, but it was weak and transitory. In 1730, John Peter Miller, a finely educated student of theology at Heidelberg, came and took charge of the Reformed congregation which had been formed at Tulpehocken. After ministering to them four years, he went over, in May, 1735, to the Seven-day Baptists, and in the Fall of the same year moved to their settlement at Ephrata. In 1731, Rev. John Barthomew Reiger came from Germany, and took charge of the Reformed congregation at Lancaster. He was also a physician. He remained at his post, and organized a number of congregations in his neighborhood; but it does not appear that his work was marked by much success. In 1731, John Henry Goetschius, a minister from Zurich, came, served the Reformed at New Goshenhoppen,\* and itinerated through a wide region; but, without making any positive impression, he dropped out of the work in Pennsylvania in 1739, or earlier.

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at which preliminary steps were taken to form a Coetus.—Life of Rev. Michael Schlater. By Rev. H. Harbaugh, A. M. Page 55.

December 1, 1740, John Philip Boehm bought a tract of 200 acres on Saucon Creek, for £31, on which paid £30. January 26, 1741, he purchased another tract in Saucon, and made a payment thereon.

\*He opened a church record, which is now in the archives of Rev. Dr. C. Z. Weizer's New Goshenhoppen (Pennsburg, Pa.) congregation, with this striking caption: "Joh. Henricus Goetchius, V. D. M., Helvetiæ Tiguri, et Pronuncias Veritatum Schippach, Alt Coshenhopen, New Coshenhopen, Schwam, Sacen, Ægipten, Macedonia, Missillem, Oli, Bern, Dolpenhaten," which, converted into modern terms, is understood to mean; John Henry Goetschy, Minister of the Word of God of Zurich, Switzerland, and preacher of the Truth at Skippack, Old Goshenhoppen, New Goshenhoppen, Swamp, Saucon, Egypt, Macedonia, Moselem, Oley, Bern, Tulpehocken.

He also opened a church record at Egypt, now North Whitehall township, Lehigh county, Pa.



In the year 1740, an event of particular interest to us here assembled, occurred in Pastor Boehm's pastorate. It was the erection of a small stone church on the spot where Boehm's church now stands. Schlatter in his Journal fixes the date and mentions the fact.

But while tranquillity reigned in the Reformed communion during the period of 1730 to 1740, there was going on among the various denominations of the Province, intense religious agitation.

The principle of religious toleration which William Penn incorporated in his government, brought hither people of all shades of faith. But, strange to say, dissensions in regard to doctrine became violent and widespread. "Pennsylvania is a complete Babel," said one.\* The serene founder of our Commonwealth could never have dreamed of such a result from his provision for freedom of conscience. It is indeed astounding that a community, guaranteed liberty in this respect, should have become involved in religious strife and have been overwhelmed by the spirit of bigotry. Fanaticism, proselytism, confusion and schism were abroad in the land. An ominous cloud hung over the Church of Christ.

Pastor Boehm went peaceably on with his work, little if at all disturbed by the contentions around him.

But suddenly, in 1741, a bolt out of the over-arching gloom descended upon our Reformed Church, threatening it with disruption and destruction. The faithful shepherd was watchful in the hour of unexpected danger, and safely led the church through its crucial trial.

On the 24th of November, 1741, Count Zinzendorf, of Germany, came to Philadelphia, and soon after his arrival placed himself at the head of a scheme to bring about unity among the various religious denominations—particularly of the Germans—in Pennsylvania. The Count, in 1734, entered the Lutheran ministry, and in 1737 was consecrated a bishop

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\*"About this time (1734) there were great disturbances in church circles in Pennsylvania, so that many were so confused that they no longer knew what to believe."—*Chronicon Ephratense*. Translated from the original German, by J. Max Hark, D. D. Lancaster: 1889." P. 70.

of the Church of the United Brethren, or Moravians. In the former character he came to this province.

Almost immediately after his arrival here, certain active christian men, of the different persuasions, took position in support of the Count's design; among them Henry Antes, of the Falkner Swamp Reformed congregation, and John Bechtel, of the Germantown Reformed congregation. Henry Antes issued the call dated from his home in Frederick township, December 15, 1741, for the first meeting, to be held in Germantown on New Year's day, 1742. The organization which followed is known in history as the "Congregation of God in the Spirit." The prevailing restlessness in religious circles favored the movement. Its avowed purpose was, not to supercede the existing religious societies, but to form a superior organization of sincere followers of Jesus, who should cultivate the higher graces of the christian life, guide by their pious influence the bodies they represented, and maintain a godly fellowship, leaving the congregations to attend to minor and temporal affairs as before.

The times were not ripe for this ideal union. Even in the advanced light of our own day, the sighings for a melting into one of the many branches of the church, on the basis of the simple doctrines essential to salvation as taught by the lips and life of Jesus, are vain; and we must yet awhile longer suffer the conflicts raging between variant confessions, and grope amid the mystifications of involved theologies, before we may see, unobscured, the Light of the world, and accept with one heart the Redeemer of mankind.

The movement led by Count Zinzendorf soon met with strong opposition from the main bodies of the churches and sects whose integrity was threatened.

Pastor Boehm at once took measures to protect the imperilled Reformed Church. He came in collision with the Count at the very start, and under peculiar circumstances.

At that time and to the end of 1741, the Lutheran and Reformed congregations in Philadelphia worshipped in a frame

building\* on Mulberry (Arch) street, above Fifth street, adjoining the Friends' burying ground. The two congregations used the building on alternate Sundays.

On Christmas day, 1741 (Friday), the Reformed congregation had their usual service; and as the following Sunday, the 27th, they were entitled to the use of the church, Pastor Boehm did not go out to his home in Whitpain, but remained in town from Friday to Sunday. A responsible member of the Lutheran Church, fixed upon Saturday for the festival service of the Lutheran congregation. Mr. Boehm acceded to a request from this gentleman—that congregation being without a regular pastor and no Lutheran minister being at hand—to read a sermon and conduct the regular Lutheran service, as he had done a number of times before, on the same person's authority. At the appointed time Mr. Boehm and some of his elders and members proceeded to attend the service of the

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\* In November, 1734, the Reformed and Lutheran congregations rented this house.

In the Lutheran church book (preserved in the library of the Historical Society of Pennsylvania), kept during the pastorate of John Caspar Stoeber, is an account of repairs to the house, made in July, 1735, as follows:

For boards . . . . .	£2 15 0
The carter for hauling . . . . .	0 3 0
For hauling lime . . . . .	0 3 9
The carpenter . . . . .	1 13 0
For shingles . . . . .	0 2 6
For 17½ lb. nails, from Strohhauser . . . . .	0 14 7
For 12 lbs. more nails . . . . .	0 10 0
For a stick of wood . . . . .	0 1 1
For white-washing the schoolhouse . . . . .	0 1 0
Carrying the benches into the other house . . . . .	0 1 0
For beer and rum during the work . . . . .	0 8 8
For locksmith's work . . . . .	0 7 10
	<hr/>
	£7 1 5
One-half of this . . . . .	£3 10 8½

The division in two parts of the costs shows that the Lutherans paid but one-half, and indicates that the Reformed paid the other half.

It must have been poorly adapted for church purposes. It is alluded to in disparaging terms by all hands. In the *Weekly Mercury*, September 2, 1742, it is called "an old rotten house, which soon may fall to pieces."

When Schlatter came, in 1746, he speaks of it as an old, small house built of boards, and as "the old, half-fallen church," for which a rent of £4 yearly was paid. Muhlenberg says it was formerly a butcher-shop. The Moravian account says it had been a carpenter shop. It belonged to Andrew Hamilton, Esq., until his death, which occurred about the beginning of 1742, when it passed into the ownership of his son-in-law, Justice William Allen.

Lutherans on Saturday, but when they approached the meeting-house, they saw to their surprise a crowd of people in the street, among them many members of both congregations. Ignorant of the cause of the commotion, they made inquiry and learned that it was due to the announcement that Count von Zinzendorf was to preach, having been invited by several Lutheran members, but that many of the Lutheran congregation were opposed to his doing so. Boehm and his members, however, as it did not concern the Reformed, remained silent until several of the Lutheran party (among them elders) asked him what he had to say to this. He replied: "I think I have more information in regard to these things than you all, and hence will protest against any one saying that from the Reformed side (or from me) consent was given to Count Zinzendorf to preach at the time or place of the Reformed side. To you Lutherans, we Reformed have nothing to enjoin. If you do anything against yourselves, we will have no part in what may grow out of it."\* Nothing came of it, however; the Count remained away, and preached that evening and also on the following day, Sunday, in his own house.

Boehm was unjustly charged with being the cause of this disturbance. He was familiar with the standing of Count Zinzendorf in Europe, having read a work recently issued in opposition to Moravianism and the Count. He suspected that the Count's coming as a Lutheran preacher was a false pretense, and that at heart he was still a Moravian. Mr. Boehm's antipathy to the Moravians was exceedingly strong. The Lutheran congregation in Philadelphia was without a pastor, and they were anxious to have one; but Mr. Boehm felt that Count Zinzendorf was not a legitimate Lutheran, and not the person they would choose if they were fully informed as to his antecedents; and he intimated this to them as plainly as the circumstances permitted.

Considerable stir arose about the incident just narrated. It was the beginning of a series of misunderstandings. The

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\*Boehm's Getreuer Warnungs Brief, page 21.

worshippers in the joint church building were divided into three parties—the Zinzendorfian Lutherans, the anti-Zinzendorfian Lutherans and the Reformed.

Shortly after this, May 19th, 1742, a considerable portion of the Lutheran congregation accepted Count Zinzendorf as their pastor; and as the Count purposed devoting a large portion of his time to developing the union movement in the interior and to missionary work among the Indians, an adjunct or assistant pastor, in the person of John Christopher Pylaeus, was also chosen.

On the first of January, 1742, an agreement\* had been made by which the Lutherans were to have the use of the church three-fourths of the time, and the Reformed one-fourth. On Sunday, January 10th, 1742, being the Lutheran's day, the Count preached for them. But before doing so

\*In the *Budingische Sammlung*, 1744, is found this interesting paper: Contract between the Reformed and Lutheran in Philadelphia concerning the church held jointly by them.

To-day has been made an Agreement between both the German Congregations, as follows, viz.:

We here German Congregation *Reformed* gives up to the German Lutheran Congregation one Part of the House, which has been hired of Mr. Hamilton, for the common Use, and that with this Condition, that the said Lutheran Congregation shall pay three Pounds out of four, which is the whole yearly Rent due for the said House to Mr. Hamilton. The Reformed Congregation on the other side, for their fourth Part of the House, shall pay one Pound. Since this Lease doth last yet 19 Months, therefore the said Reformed Congregation, will keep it in her own hands, that, if they should meet with a Minister who would preach to them twice in a Month, They, the Lutheran Congregation, should be obliged to resign their third Part of the Meeting-House to them again without the least Hesitation or money.

To the Confirmation and Assurance of this Matter we made two writings of the same Tenor of which each Party has one.

Dated Philadelphia the 1st of January 1742.

MATTHEW SCHUTZ,  
JACOB FRIEDERIC KLEM,  
LEONARD HERMAN,  
PHILIP CHRISTOPHER WARNER.

The names signed to this agreement are those of the Lutheran representatives. The names of the Reformed parties were no doubt signed to the copy held by the Lutheran congregation.

In August, 1744, when the lease terminated, the Lutherans went into their new brick church. December 6, 1747, the Reformed first worshipped in their new but unfinished church on Race street, below Fourth.



—for what reason it is not clear—he addressed a letter\* to Mr. Boehm, asking whether he had any objections. To this

\*The Count sent the following letter by special messenger to Pastor Boehm, at his home in Whitpain.

“MY DEAR MR. BOEHM:

“The officers of the Lutheran denomination, in which I have been born and educated, and on the basis of which I stand, in the service of our Church, have solicited me to preach in your church. I cannot well deny them in this, because, in Germany, up to within a few days of my embarking for this country, I had accepted similar invitations in many towns and places of the Lutheran religion, willingly preaching the Gospel everywhere, in accordance with good order. But because I know that you preach in the same church, and I am not inclined to the doctrine of an absolute reprobation, as a doctrine which, in my religion, is confessedly held as wholly and fundamentally erroneous, I have thought it proper to enquire of you whether you have a right to present aught against my preaching there, since I do not wish to burden any one, or interfere with his rights; as also on the other hand, I do not wish to see the rights of the evangelical officers diminished. Meanwhile, I would say that I have never yet entered a pulpit against the will of any man who held authority there; and, in this case, I find the circumstances such that it is my duty first to make enquiry of Mr. Boehm; after which, I shall act as I find it proper before the Lord.

“I remain yours ready to serve,

“LUDWIG VON THURNSTEIN,

“V. D. M. Eccl. Mor. E. E.

“Philadelphia 8-19, January '41-1742.

“An acknowledgment is necessary, and if Pastor Boehm is not at home, it is to be sent to him, so that if possible an answer may be received to-morrow evening.

“The messenger will be paid in Philadelphia.”

The Count enjoyed a number of titles. In his public religious work in Pennsylvania he generally used that signed to the foregoing letter.

This was the reply of Mr. Boehm:

“The letter from Count Zinzendorf under date of 8th January, 1742, transmitted to me from Philadelphia through Michael Hahn I have this day received, which is herewith certified to Mr. Hahn. The desired answer to its contents, namely, whether I have a right to present anything against the Count's preaching in the church, which is possessed by both our evangelical congregations, cannot, at this time, for reasons, be so immediately given as is desired.

“I adhere, accordingly, to the words which, on the 26th of December, 1741, were spoken to the elders on the evangelical Lutheran side; at least to some of them. Thus: I think I have more information in regard to these things than you all, and hence will be understood as protesting, if any one should say that permission was given from the Reformed side, or from me, to Count Zinzendorf, to preach at the time and place belonging to us, the Reformed. To you who are Lutherans, we Reformed have nothing to enjoin on your own time. If you do anything against yourselves, we will have no part in what may grow out of it. Standing on this ground, I am and remain, towards every sincere person,

A friendly and submissive servant,

JOH. PH. BOEHM,

Ref. Minister.

“PHILAD. COUNTY, Whitpain  
Township, Jan. 8, 1742.”

Boehm says he did not deem it necessary or advisable to answer so quickly; but out of consideration for the messenger, who was a laborer, he penned the foregoing acknowledgment. As regards the Count's letter he says: “I cannot think

Mr. Boehm replied in the same words he had used on the 26th of December in speaking to the Lutherans at the church in regard to the subject.

A series of incidents occurred, both at Philadelphia and in the country, calculated to produce greater friction between Boehm and Zinzendorf.\*

The most serious encounter between the contending parties in the meeting house in Philadelphia, took place on Sunday, July 18, 1742, when assistant pastor Pylæus was ejected from the building by two ruffians, incited by the prevailing embittered feeling. This created great excitement in the community, and one or more law suits grew out of it.

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that it was written from a sincere and worthy motive, but more likely in the hope to entrap me into an unconsidered answer, which might injure our Reformed church and bring dissension into it, that he might better accomplish his design."

On Easter Monday, 1742, the Count desired to hold communion in the joint church in Philadelphia, but as that day was controlled by the Reformed congregation Mr. Boehm refused permission. Boehm was curt in his refusal, according to his own words: "Als es aber dahin kam, dass er ihnen den Ostermontag bis Jahrs, das Abendmahl in der Kirchen halten wolte (welches ich aber, weil es meine Zeit und Platz war, als ich darum von Pylæus, einem seiner Apostel ersucht worden, rund abgeschlagen, damit sie sich nicht auch der Reformirten ruhen mochten)."

On Sunday, May 30, 1742, Boehm says, the Count urged his people in Philadelphia to rent the meeting-house for their use alone, and he offered to pay the one-quarter of the rent then paid by the Reformed, in order that Boehm might be prevented from preaching in it.

\*At Germantown, on December 31, 1741, the Count was invited to preach in the Reformed church, of which Mr. Boehm was pastor, but of course contrary to his wishes. The fifth conference of the leaders of the Zinzendorf movement was also held April 17-20, 1742, in this church. John Bechtel, a turner by trade, of Germantown, was a member of the Reformed congregation there, and for fifteen years past had occasionally preached in the church. Count Zinzendorf ordained Bechtel as a Reformed minister in the Church of God in the Spirit. On the second day of Easter (1742), Boehm says in his Warnungs Brief, Bechtel arranged to administer the communion to the Reformed in Germantown, and some received it from him; and Bechtel announced that on Whit-Monday the Reformed of Germantown and vicinity would organize a congregation in the Reformed Church, and requested those who wished to become members to sign their names; which seventeen or eighteen did.

"Further, on Sunday (in April, 1742), at the Reformed church in Germantown, at the evening hour of prayer in the church, Bishop Nitschmann and Ludwig (Zinzendorf) consecrated the turner, J. Bechtel, who for many years had preached here, to the office of inspector, overseer and teacher over the other Reformed preachers."—Fresenius Nachrichten, Dritter Band. Frankfurt or Leipzig, 1748, p. 183.

"Ludwig notified Pastor Boehm shortly after he should not allow himself to think it strange that Bechtel had been appointed inspector of the Reformed preachers; he might put himself under his authority, etc. Mr. Boehm is said to have given a sharp answer."—Ib. 193.

Contradictory and biased statements appeared in print in relation to this deplorable occurrence.\*

\*Since 1733 the Lutherans of Philadelphia and Pennsylvania in most touching terms beseeched their church authorities in Germany to send a regular pastor, but because of the inability of the poor Pennsylvanians to provide a minister comfortable support their wants had not been supplied. Count Zinzendorf represented himself as a Lutheran minister. In spite of the undisguised aversion of Boehm to Zinzendorf, the Lutherans chose the Count for their minister. Zinzendorf claimed that the call was unanimous; but as it did not bear the signatures of the members, he was not justified in making his claim; and subsequent events showed that he was mistaken. After Zinzendorf had preached several times to the Lutherans they became distrustful, and each of the Lutheran officers took away from the church some article for safe keeping: one took a copper chalice, another the klingenbeutel, another the alms-box, another the church register. Afterwards, one of the Lutheran wardens, Thomas Meyer (who as far back as February 28, 1735, had joined the other officers in an appeal to Prof. Franke, at Halle, for a minister) put a lock on the meeting-house. Boehm in his blunt way says: "Diegenige aus der Lutherischen Gemeinde (welche niemalen nichts mit ihm [Zinzendorf] zer thun haben wolten) zu weiterem Nachdencken, und wurden samt den anderen gewahrn, dass ein lauterer Betrug an ihnen verubet worden, und ihre Sache nur eitel falsche List war, schlossen deswegen ihnen die Kirche zu, weil sie nicht als Lutherische erfunden wurden." On the following Sunday, July 18, 1742, when the people came to church, they found the door was locked. A messenger was sent to Thomas Meyer for the key, but he was not at home. The Lutheran adherents of Zinzendorf then forced an entrance by breaking the lock with a piece of iron and pincers. Mr. Pyrlaeus, who was to preach (the Count being in the interior on a mission to the Indians), entered the pulpit and began the services. Then a Lutheran elder went to Mr. Pyrlaeus and admonished him to leave the house with the people. Mr. Pyrlaeus said: "You are no Lutherans; you are going the wrong way." Four young men then pulled Pyrlaeus from the pulpit and dragged him out of the church. The Moravian official report, July 25, 1742, in *Budingische Sam Vol.* p. 83, says: "Mitten unter dem Gottesdienst kamen 4 Bose Buben in die Kirch, riefen, Schlagent den Hund todt; rissen den Prediger von der Canzel herunter, schleiften ihn zur Kirche hinaus, stiessen ihn mit Tussen." There was a great tumult in the church; the people trod upon each other, women screamed, and a crowd of spectators gathered. The lock-breakers were arrested. Count Zinzendorf, upon hearing of this affair, hurried back from Tulpehocken. The following Sunday, July 25, the Reformed were entitled to use the church, and it was crowded. Zinzendorf was present and, after the service was ended, spoke to the people present about the occurrence of the preceding Sabbath, and announced his intention to maintain the rights of his people at all hazards. The next Sunday, August 1, 1742, as the Lutherans were in the meeting-house ready to begin their devotions with singing, the Count and his people came in. The Lutheran deacons earnestly warned him to leave and not disturb them, when he withdrew. Zinzendorf about this time began to realize that all the Lutherans were not on his side, and that the Reformed could not alone be held accountable for the recent disturbances in Philadelphia; for in the *Pennsylvania Gazette*, of August 26, 1742, he publishes, over the signature of "Lewis of Thurnstein," one of his titles, a "memorandum," in which are these paragraphs:

VIII.—That the Tumult and Disturbance of the Publick Worship, and the Insults committed against Reverend J. C. Pyrlaeus on the 18th of July last were made by none but Calvinists.

IX.—That if some Lutherans should be privately concerned in it (for possibly this is not to all of them an Action below them) yet they must be conscious of their having no Right in the Matter, since the Reverend of Thurnstein had not heard one of their Names before the mentioned Fact.



About this time appeared a German pamphlet, entitled *Authentische Relation*, giving the official proceedings of the

On the 29th of December, 1742, the Count had still further modified his views as to the authors of the opposition to him in the old frame church on Arch street. On this day the Count and the Rev. Mr. Muhlenberg (who had meanwhile come to America and been regularly accepted as pastor of the Lutheran congregation in Philadelphia, and who had succeeded in bringing back from Zinzendorf to himself all the officers) had an interview, in which the Count spoke of those who formed Mr. Muhlenberg's congregation, in these words:

"These are not Lutherans, but rebels, disturbers of the peace! And of such people you have become the head, and preach to them in the house from which they expelled my adjunct, Pyrlaeus."

The Count's party did not occupy the union building after the affair of July 18. The Count built at his own expense a new church at the corner of Race street and Broad street, which was completed the latter part of the year, and which was thereafter known as the Moravian church.

Before closing this narrative of the quarrel of July 18, the views of another authority are added. This is Secretary Peters, who wrote a letter to the Proprietaries on the 15th of January, 1743, in reference to the difference between the haughty nobleman and the humble pastor. Peters could not fathom the true character of the triangular controversy going on amongst the German churchmen. He had so far mastered the subject as to call Zinzendorf's followers Moravians; he did not know, it seems, of such a people as the Reformed; Pastor Boehm he described as the Lutheran minister; but of Pastor Muhlenberg he seems to have had no knowledge. His graphic picture of Pastor Boehm may be regarded as approaching correctness more nearly than his other statements, and on this account only is this unreliable witness quoted. Secretary Peters writes:

"There is a great quarrel between ye Lutherans and Moravians, chiefly on account of principles. The Count's party increasing considerably, the Lutheran minister, Philip Boehm, could not bear it. The Lutheran meeting-house is on a lot of Mr. Allen's, and by contract with the Lutherans, as I understand, ye Moravians were to use it every third Sunday. Philip Boem wanted to hinder them from this contract, and finding no other method would do, one Sunday morning, as Christopher Pyrlaeus was performing Divine service, a party of Lutheranes appeared at ye door, and one of them came in and told Pyrlaeus some people wanted to speak with him at ye door. He took no notice. . . . Ye Lutherans then came on with violence, and drove him and the Moravians out of the meeting-house, and locked ye doors. The Count got ye Lutherans indicted for a riot. . . . At the trial, ye Lutherans were acquitted. There is indeed a mortal aversion between Boehm's congregation and ye Count's people. . . . I tried to soften and accommodate ye differences between ye two parties, and thought I had some influence on Boehm; but ye moment I mentioned it his eyes perfectly struck fire, and he declared with great passion he would as soon agree with ye devil as with ye Count. He is a hot, indiscreet man; and after expatiating on the Christianity of his temper, I left him with abundance of contempt."

Authorities used in the foregoing note:

Boehm's *Getreuer Warnungs Brief*. Page 21.

Spangenberg's *Life of Count Zinzendorf*. English Translation. London, 1838, Page 298.

*Unitas Fratrum* (periodical), for December, 1870.

*Budingische Sammlung*.

*Frensenius Nachrichten*. Vol. 3., p. 205. Translation of Moravian Historical Society.

Dr. W. Germann's *Henrich Melchior Muhlenberg. Selbstbiographie, 1711-1743*. Allentown, Pa.: 1881. Page 139-141.

*Weekly Mercury*, September 2, 1742.

Dr. William J. Mann's *Life and Times of Henry Melchior Muhlenberg*. Philadelphia: 1887. Page 118.

several conferences—seven in number—held by Zinzendorf and his friends in the union movement.

Boehm followed, under date of August 23, 1742, with a letter of warning—a pamphlet entitled *Getreuer Warnungs Brief\**—addressed to the Reformed congregations of Pennsyl-

\*The only known existing copy of this publication is owned by Hon. Samuel W. Pennypacker, LL. D., of Philadelphia. It contains 100 pages, small 8 vo. Its full title is: *Getreuer Warnungs BRIEF an die Hochteutsche Evangelisch Reformirten Gemeinden und allen deren Glieder in PENZYLVANIEN, zur getreuer Warschauung vor denen Leuthen, welche unter den nahmen von HERRN-HUTHER bekandt seyn Umb sich vor derer Seelverderblichen und Gewissen-verwustenden Lehre zu huthen und wohl vorzusehen, damit sie nicht Durch den schein ihres euerlichen scheinheiligen Wesens, und selbst eingebildeten Gerechtigkeit und Heiligkeit, zu ihrer Seelen ewigen schaden, mogen verfuhr't werden. Nach dem Exempel eines Ehrwürdigen KIRCHEN-RATIS von Amsterdam in Holland, Und am, vor dem Allmachtigen Gott-tragender Pflicht und Schuldigkeit halben, gesschrieben von mir Jon: Ph: Böhm, Hochteutschem Reform: Prediger der mir anvertrauten Gemeinden in Pensylvanien. Zu Philadelphia: Gedruckt bey A: BRADFORD, 1742.*

In the preface he says: "I doubt not I shall have small thanks from those who do not wish to see their unworthiness exposed for writing the following Letter of Warning. But my duties to God, and the everlasting well-being of the souls of the sheep entrusted to me by the great High Shepherd Jesus, is to me a largely-multiplied motive, to seek the favor and affection of such persons as are under the influence of the teachings of the Moravians, which are contrary to the Word of God and at variance with eternal truth; the merciful God will for Jesus' sake preserve me from them."

The names of the elders and deacons of the named High German Reformed Congregation in Pennsylvania, 1742, in the months of February and March, are given as follows:

Im Falctner— Schwamp,	{	Joh: Dirk den Hengst, E.
		Joh: Duncel, E.
		Fridrich Reimer, E.
		Joh: Jacob Kraus, E.
		Joh: Ditrich Bucher, D.
Zu Schipbach,	{	Adam Roder, D.
		Adam Myrer, E.
		Jacob Arnet, E.
		Andreas Overbeck, E.
Auf Weitmarge,	{	Henrich Wuhrmann, D.
		Willem Dewees, E.
		Christopher Ottinger, E.
		Michael Cleim, D.
In Philadelphia,	{	Philips Scherer, D.
		Rudolff Weilecken, E.
		Henrich Klemmar, E.
		Jacob Walter, E.
		Niclas Ewig, E.
In Oly,	{	John Ludwig Seipel, D.
		Philip Burckhard, D.
		Sebastian Graf, E.
		Fredrich Leibi, E.
		Henrich Werner, D.

vania. He had been earnest and energetic in putting his church people on their guard against the disintegrating tendencies of the union movement, so far as the Reformed Church was concerned, having visited the several congregations and obtained the endorsement of the officers who stood steadfast, in the Churches at Falkner Swamp, Skippack, Whitemarsh, Philadelphia, Oley and Tulpehocken. The language employed in the pamphlet was vigorous and incisive. He criticized unsparingly the acts of the conferences, exposed Zinzendorf's past history, denounced Moravianism, mourned the defection of Henry Antes, and upbraided Bechtel and the other Reformed followers of Zinzendorf.

George Neisser, school master at Bethlehem, replied to Boehm's Warnungs Brief, in terms more passionate than polite.\*

Under date of May 19, 1743, Boehm issued a broadside,† directed particularly against Jacob Lischy, John Bechtel and Henry Antes, who had been ordained to the ministry as Reformed members in the Church of God in the Spirit.

He says, in this publication, "As regards Henry Antes, a few weeks since, in reply to the question put by a person: How can you call yourself Reformed, when you go with the Moravians and take communion with them? He answered: Why how inquisitive you are! Can I not on this account be

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In Dolpihacken,	{	Henrich Meyer, E.
		Henrich Zeller, E.
		Georg Unruh, E.
		Martin Schell, E.
		Johannes Fohre, D.
		Peter Schell, D.

The book closes thus :

So Billet und Wunschet von Hertzen,

Joh: Phi. Bohm,

Paediger der ihm anvertrauten Hoehtentschen,

Eo: Ref.: Gemeinden in Pensylvanien.

Auf Witpens Township, in Philadelphia County, den 23 Aug. 1742.

\*The title of Neisser's book is: Aufrichtige Nachricht ans Publicum uber eine von dem Hollondischen Pfarrer Joh. Phil. Bohmen, Lasterschrift gegen die sogenannten Herrnhuter."

†Judge Pennypacker has a copy—possibly, the only one extant.

Reformed? I am Reformed, I am also Lutheran, I am also a Mennonite, a Christian is everything," etc.

Mr. Boehm was deeply grieved by the course of Henry Antes. In the Palatinate he had known the pastor under whose instructions Henry Antes was brought into the Church of Christ.

Antes was one of those who, in 1725, with his tears helped to persuade Boehm to assume the ministerial office. Boehm officiated, on the second of February, 1726, at the marriage of Henry Antes and Christina Elizabeth DeWees, at Whitemarsh. There was a warm intimacy between the pastor and parishioner, until about the year 1737, when the latter became acquainted with Spangenberg, the Moravian, and later through him with Zinzendorf. "I cannot find words," says Boehm in his Warnungs Brief, "to express my astonishment at Henry Antes, who several years since, for questionable reasons, severed his connection with our Reformed congregation in Falkner's Swamp; with whom I spoke several times about necessary matters, but whose remarks left me in strong hopes all the time that he would finally, through God's mercy, come back to the right path." And again, "He knows full well how our hearts were formerly bound together in a cordial love for the divine truth of our Reformed teachings. . . . This love, for my part, I have not forgotten, and, although I have been deeply wounded by him, I shall never cease to beseech the Almighty in my prayers to bring him, together with all the erring ones, through the power of the Holy Ghost back to the right."

Boehm's trenchant pamphlet stemmed the tide of secession from the Reformed Church. The congregations gathered courage, the wavering came back, and the membership again became firmly knit together.

The unity movement, under assaults from many sides, weakened. The Moravian influence was strong in it from the beginning; and gradually it became distinctly Moravian, and the individuals in it from the other denominations ceased to

claim to be representatives of the churches which they had forsaken.

November 25, 1742, Rev. Henry Melchior Muhlenberg, sent by the Lutherans of Germany, arrived at Philadelphia, and before the end of the year had succeeded in collecting together most of the scattered fragments of the Lutheran congregation in Philadelphia, and gaining control.

December 31, 1742, Zinzendorf delivered his farewell sermon in Philadelphia, and immediately thereafter he took his departure, sailing on the 9th of January, 1743, from New York for Europe.

The storm was past. Pastor Boehm again performed his pastoral duties in peace. He was now old. Although the work was growing greater, he did not complain, but submissively performed his task. After five years more had elapsed help came. On the 6th of September, 1746, Rev. Michael Schlatter arrived at Philadelphia, having been sent by the Reformed Church authorities of Holland to superintend the work in Pennsylvania. On the following day he came out to Whitpain to visit the aged servant of the Lord. They conferred earnestly as to the state of the Church and its pressing needs. Readily, Pastor Boehm acquainted the young superintendent with all the details. Soon his tired shoulders were relieved of some of the burden.

Schlatter himself assumed the care of the Philadelphia and Germantown congregations. In 1746 Rev. George Michael Weiss came back from New York State, became pastor of the Old Goshenhoppen, New Goshenhoppen and Great Swamp congregations, and was otherwise active in carrying forward the Church work. In 1748 Rev. John Philip Leydich came from Holland, and was placed, at the earnest request of Father Boehm, in charge of the Falkner Swamp and Providence (Trappe) congregations.

Mr. Boehm continued to preach in the church bearing his name, and he consented, January 29th, 1749, to care for the Macungie and Egypt congregations. He was present and was Secretary at the formation of the Synod of the Ger-



man Reformed Church in Philadelphia on the 29th of September, 1747, and for the year 1748-49 he was its President.

Rev. John Philip Boehm died suddenly, during the night, on the 29th of April, 1749.\* The day previous he held service preparatory to the celebration of the Holy Communion in the congregation at Egypt in the present Lehigh county. Mr. Schlatter at the time was away on missionary work. As no Reformed minister was at hand, Martin Kolb, a worthy neighbor and religious teacher of the Mennonite persuasion, was called in to preach his funeral sermon. Thus passed away in the fulness of years this true disciple of Christ. In the midst of his work, while yet in the harness, he was called to his reward on high.

The labors of John Philip Boehm extended over a period of nearly thirty years. His parish was Pennsylvania.. When he began, in 1720, the Indians were still numerous, having been little disturbed by the sprinkling of white settlers in these parts. To these children of the forest, the man of God going about—his mission a mystery to them—was a familiar figure. He was doing his work here seven years before Weiser came

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\*In Saur's Germantown newspaper of May 16, 1749, is an account of his death in these words:

Am 29 Aprill in der Nacht ist der Herr Pfarrer Johann Philip Boehm gestorben ohne vorherige Kranckheti, den er hat den Tag vorher noch die Vorbereitung zum Nachtmahl gehalten. Es hat sich so gefuegt dass kein Reformirter Pfarrer zu haben war der ihm die Leich-Predigt gethan hætte; so hatten sie den Martin Kolb einen Menisten Lehrer kommen lassen, der die Leich-Predigt gethan. Wan solches und dergleichen ohne Noth gebræuchlich und gemein wird, so wird aller partheyliche Neid und Wiederigkeit ein ende nehmen. Wie schoen wirts ein mahl seyn wann nur ein Hirt und nur eine Herde seyn wird? Bis dahin Geduld.

He was buried in the inside of the church, then and now called after his name, in front of the pulpit under the floor of the altar. The church at that time stood with the front door facing towards the southwest. When the church was remodelled, in 1870, a neat tablet was placed in the wall back of the pulpit containing the following inscription: "Sacred to the Memory of the Rev. John Philip Boehm, one of the early pioneers of the Reformed Church, who came to this country about the year 1720.

" Committee { Jones Detwiler,  
Rev. C. G. Fisher,  
H. C. Hoover."

Dr. Harbaugh, in *The Fathers of the German Reformed Church*, Vol. I, page 289, says: On the 7th of May, Mr. Schlatter improved the occasion and honored his memory with a funeral sermon, delivered in the church at German-town; and he testifies that "his memory is cherished as blessed by many."

down from Schoharie to Tulpehocken; thirteen years before John Casper Stoeber organized the Lutheran Churches at Philadelphia, Trappe and New Hanover; fourteen years before the Schwenkfelders came, and twenty-two years before Muhlenberg.

At that time few lawful roads had been laid out for travel, and he had to thread his toilsome way on horseback through the deep forest, over hills and across streams, over rough and tortuous paths. At intervals of miles apart he would come upon the clearing made by the hardy settler, sheltered in a newly made log hut. At these rude firesides the pastor was a welcome guest. Here he comforted the afflicted and the homesick; and at their Sabbath gatherings he brought to them those Gospel blessings denied to them since they had left their German homes. These many years he baptized the children, catechised the youth, married the young and buried the old. The record of his pastoral work, could we read it, would tell a thrilling tale, and would throw a flood of light upon the family and general history of primitive Pennsylvania.\*

The marked traits of Father Boehm's character were sincere piety, unwavering courage and stern devotion to duty. His lines were cast amid stormy scenes. In his youth he had not received a liberal education, yet he was well equipped to cope with every issue as it came. His rugged nature was in touch with his environments. His stalwart services must be judged from the standpoint of his time.

A noble exhibition of practical, self-denying Christianity was his readiness to give religious instruction, gratuitously, to the thousands of German settlers. When besought to become the minister of these poor, neglected Christian people, he calmly weighed his duty to God against the demands of ecclesiastical formalities, and boldly decided to do the Master's

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\*Pastor Boehm carefully preserved his papers and correspondence, but they have been lost or destroyed. Rev. Henry Harbaugh made exhaustive but unsuccessful search for them about forty years ago. See biographical sketch of Rev. John Philip Boehm, in *The Father of the German Reformed Church*. By Rev. Henry Harbaugh, D. D. Lancaster, Pa., 1857. Vol. I, p. 290.

work in this far-away region. The Amsterdam Classis gave him a perfect vindication. In their letter to him, dated June 20, 1729, they wrote: "The call to the work of the ministry, made by the brethren in Pennsylvania, upon you, is judged lawful, because the congregation desired you and the ministry of the Word was so necessary. Wherefore you have done well to fulfill herein their earnest desire."

Moreover, the Holland Fathers breathed this solemn benediction upon their co-laborer in the wilds of the New World, which must have inspired him as a message from Heaven and intensified a thousand-fold his resolution to work with all the power God's grace had vouchsafed to him:

"Further, reverend brother, from our hearts we wish for all desirable blessings upon your person and work. The Father of light enlighten you by His Spirit, the Spirit of wisdom and revelation in the knowledge of Him, that you also may enlighten others! The God of strength gird you with all might that, like a hero round about Solomon's bed, you may be armed and expert against a cry in the night! The God of all grace endue you with every holy ornament, and make you an example of the flock, in life and faith, in love and purity."

During the eventful period which followed, without aid or encouragement, alone in a vast field, see the patience and diligence with which he performed his high duties.

When our Church was confronted with schism, how instantly he sprang to preserve its integrity. Fidelity to the Church and to God were the motives that ruled in him. Selfish considerations found no place in his heart. False brethren could not chill his zeal. Disparity of resources did not deter him. He met the peril single-handed. His fealty to his sacred trust was crowned with victory.

The time has come for us to realize the magnitude of his work. The Reformed Church owes him an unacknowledged debt. His unquestioning faith and lofty courage made possi-



ble the Reformed Church of to-day. John Philip Boehm was the instrument of God that saved our Reformed Zion.\*

\*Rev. John Philip Boehm and Anna Maria Sherer, his wife (daughter of Philip Sherer), had these children: Anthony William Boehm, Anna Maria Boehm, married Adam Moser; Sevina Boehm, Elizabeth Boehm, Maria Philippina Boehm, John Philip Boehm.

In the records of Northampton county, Anthony William Boehm is described as the "eldest surviving son" of John Philip Boehm, whence it is inferred that one or more children died young.

Rev. John Philip Boehm in addition to his pastoral duties, followed the calling of a farmer. He purchased lands at the low rates then prevailing, at several times and in several localities. He settled upon a farm of two hundred acres in Whitpain township, Philadelphia (now Montgomery) county, and died there.

We find regarding his land holdings that, March 22, 1735, John Philip Boehm, of Whitpain Gabriel Shuler, of Salford, and Ulrich Stephen (residence not given), bought 150 acres of land in Lower Salford township, in the Skippack region, where Harleysville now stands. July 13, 1742, Mr. Boehm bought the two-third interests of Gabriel Shuler and Ulrich Stephen. April 9, 1745, John Philip Boehm and Anna Maria, his wife, sold 100 acres, and on December 28, 1745, they sold the remaining 50 acres.—History of Lower Salford township. By James Y. Heckler, Harleysville, Pa.: 1888. Page 4-6.

September 9, 1736, John Philip Boehm acquired title to 200 acres of land in Whitpain township, at a cost of £165 13s. 1d. Upon this tract he lived, and here he died. Already in 1734, he was taxed and paid quit-rent on 200 acres in Whitpain.

February 5, 1740, the Proprietaries granted and confirmed to John Philip Boehm, 200 acres and six per cent. allowance for roads, on Saucon creek, Bucks (now Northampton) county; and on May 16, 1743, the same parties granted to him 103 acres and six per cent. allowance, in Lower Saucon township, same county. On the 30th day of September, 1747, John Philip Boehm and Anna Maria, his wife, conveyed these two tracts to their son, Anthony William Boehm.

In temporal affairs, Pastor John Philip Boehm was prosperous. At his death he owned the homestead in Whitpain township, containing 200 acres. It was a valuable property, located in a desirable and thriving neighborhood, about fifteen miles from the city of Philadelphia, and provided with the improvements, stock and implements, found on the best plantations of the time.

He died without making a will. Anna Maria Boehm, his widow, renounced her right to administer his estate on the 6th of May, 1749, and the same day letters of administration were granted to John Philip Boehm, of Whitpain township, clerk (son of the decedent), on whose bond were as sureties Michael Cleim, of Whitpain township, inn-holder, and Daniel Bouton, baker, of Philadelphia. An inventory of his personal estate was made June 5, 1749, by John Jemison, Wm. Foulke and John Roberts, and was appraised at £423 10s. 7d. Among the items of his personal effects were: cash, £41.19.0; bonds and bills, £29.5.0; due on book accounts, £26.10.1; 3 servants—2 boys and 1 girl, £30.0.0; 2 distills and two coolers, £40.0.0; riding horse, saddle, bridle and whip, £10.0.0; 3 dozen small books, £1.0.0; 8 large books, £1.0.0; 2 Bibles, £3.0.0. In the settlement, the administrator claims "allowance for Cash charged in the Inventory, it being the property of ye Elders of Skippack Meeting House and since paid to them, £31.0.0." Among the other credits claimed were payments to the following parties, whose names are frequently met in papers of that early period:

To Golhort Armbrister . . . . .	£11	0	0
To John Teobold End . . . . .	3	3	6
To Christopher Saur . . . . .	0	1	0
To Jacob Fisher . . . . .	0	16	10
To George Kastner . . . . .	0	2	6

To Sophia Mayburry . . . . .	£4 16 10
To Jacob Arnt and Gabriel Sheuler and Peter Spycker . . . . .	3 3 0
To Anthony Bame for Funeral Charges . . . . .	4 10 0

The last item indicates that the elder son, Anthony William Boehm, lived on the Whitpain homestead at the time of the death and funeral of the aged pastor.

Some disposition has been evinced to cast reflections upon the character of Boehm on account of the two stills inventoried among his effects. This is unjust. At that period a still was commonly found on a large farm, as is well known to those who are familiar with the matter.

The administrator's account was settled February 27, 1755; the widow receiving, as her third, £130.0.0, and the five other heirs sums aggregating £218.8.10.

As stated, the Saucon lands passed into the ownership of his eldest son, Anthony William Boehm, in the lifetime of Pastor Boehm. The Whitpain plantation, by conveyances of the other heirs dated July 1, 1749, and February 5, 1755, became the property of the youngest son, John Philip Boehm. A settlement and adjustment of the estate between all the heirs is recorded, under date of January 1, 1751, in the office of Recorder of Deeds of Philadelphia. In this instrument, John Philip Boehm, son of the decedent, agrees to maintain his grandfather, Philip Sherer.

Among the credits, Anthony William Boehm, the oldest surviving son of Rev. John Philip and Anna Maria Boehm, received as his portion, by deed from his parents, on the 30th of September, 1747, two tracts of land in Bucks (now Northampton) county, Pennsylvania—that on Saucon creek containing 200 acres, and that in Lower Saucon township containing 103 acres, both with six per cent. allowance, and subject to a quit-rent of a half-penny sterling per acre per annum. He acquired, also, three tracts in Upper Saucon township, containing, respectively, 20½ acres, 38 acres 34 perches, and 68 acres 138 perches, all with six per cent. allowance. Warrants were issued December 21, 1749, and at other dates later for these Upper Saucon tracts, and were surveyed by land surveyor David Schultze, who delivered the surveys March 20, 1755, and patents were issued November 13, 1762. Upper Saucon township was first in Bucks county, next Northampton, and is now in Lehigh county. In 1761, Antony Boehm was assessed £26.0.0 in Upper Saucon township. All these tracts he owned at his death, which occurred, in Upper Saucon township, about the beginning of 1766. Letters of administration were granted to Hannah P. Boehm on May 10, 1766. His personal estate was inventoried at £133 12s. 7d.; among his effects were two Bibles, nine books, and one gun. His wife's name in a release dated February 4, 1755 is given as Phillis; and in the letters of administration as Hannah P. In the year 1767, Widow Boehm is assessed in Lower Saucon township for 40 acres clear land and 260 acres woodland. Anthony William and Phillis Boehm had one child—Philip Boehm.

Philip Boehm, son of the foregoing, married Barbara ———. The names of their children were (among others): Anthony Boehm, tanner; ——— Boehm, wife of Jacob Ochs; Philip Boehm, who married a daughter of Peter Wasser.

In 1767 and 1768, we find Philip Boehm, farmer, assessed for 80 acres clear land and 130 acres woodland, in Upper Saucon township, Northampton county. In 1774, his name appears in the same township, as a farmer, taxed for 100 acres clear and 150 acres woodland, and as having three children under 21. In 1779 he was an assistant collector for Lower Saucon township. In 1780, at the election held October 10, he was elected coroner of Northampton county. In 1782, his name appears in the Lower Saucon township tax list as having a tan-yard, 3 horses, 4 cows and 4 sheep. From 1779 to 1785, he is also described as an innkeeper in Lower Saucon township.

This Philip Boehm, a grandson of the founder of the family in America, was actively engaged in furthering the cause of the colonies during the Revolutionary war. The following extracts from the public records bear evidence to this statement:

"The Council of Safety, Philadelphia, March 6, 1777, wrote to Gen. Washington that Lieutenant Colonel Boehm of Colonel Geiger's Battalion of militia of Northampton county, now in camp, particularly requests that the militia might not be kept in service beyond their time, etc."—*Penna. Archives*.

"On motion, agreed, that Philip Boehm be appointed Paymaster of the Militia of the County of Northampton."—*Minutes Supreme Executive Council, Wednesday, August 27, 1777; Colonial Records, Vol. xi., page 279*.

"Ordered, That Philip Boehm be appointed Coroner of Northampton County and commissioned accordingly."—*October 19, 1778, page 597*.

"Ordered, That the Secretary be directed to write to Philip Boehm, Paymaster of Militia of the County of Northampton, and direct him to pay off the arrearages due to the militia, or give Council the reasons for his non-compliance."—*March 11, 1779, page 718*.

"An order was drawn on the Treasurer in favor of Philip Boehm, jun., Paymaster of Militia in the County of Northampton, for the sum of Four Thousand Pounds to be charged to his account."—*May 5, 1779, page 767*.

"An order was drawn on the Treasurer in favor of Mr. Philip Boehm, Paymaster of the County of Northampton, for the sum of three thousand pounds, for paying the militia of said county, for which he is to account."—*July 21, 1779; Vol. xii, page 55*.

"An application, in writing, from Philip Boehm, paymaster of the Militia of the County of Northampton, requesting the sum of twenty-five hundred pounds to pay off the militia of that county, being read and considered."

"Ordered, That Philip Boehm be directed to lay before this Board an account of the payment of such monies as have been put into his hands for the purpose of paying the Militia of Northampton."—*Ibid, page 506; Saturday, Oct. 14, 1780*.

"Resolved, That Philip Boehm be appointed and commissioned to be Coroner of Northampton County"—*February 4, 1780, page 243*.

In the printed statement of the financial transactions of Northampton County during the time of the Revolutionary war appear somewhat in detail the accounts of moneys handled by Philip Boehm in the capacity of paymaster, and the supplies delivered to him while quartermaster of militia in 1777-'79.

By an agreement made March 30, 1797, his son-in-law, Jacob Ochs, was bound to support Philip Boehm and his wife during their natural lives; and in a conveyance of real estate under date of March 13, 1815, at which time Philip and Barbara Boehm, Jacob Geisinger assumed this obligation.

Sesvina Boehm, daughter of Rev. John Philip and Anna Maria Boehm, married Ludwig Bitting of Lower Milford township, Bucks (afterward Northampton, now Lehigh) county. Their children were Ludwig Bitting, Henry Bitting, Anthony Bitting, Philip Bitting, Peter Bitting. Anna Maria Bitting married Andraes Gräber, of New Goshenhoppen; Elizabeth Dorothea Bitting married Gabriel Klein, of New Goshenhoppen. Mary Catharine Bitting married, March 21, 1775, John Klein; Christina Bitting married Franz Leidig, son of Rev. John Philip Leydich, of Frederick township.

Ludwig Bitting was a son of Henry and Anna Catharine Bitting, who, after providing themselves with a passport on the 24th of April, 1723, left Freinshein in the Palatinate, and came to America.

Ludwig Bitting owned land, in 1734, in Hanover township. In 1734 he was naturalized. In 1749, and until his death, he lived in Lower Milford township. In 1736-1746 he was a member of the German Reformed congregation at Great Swamp. 1758-'60 he represented Northampton County in the Assembly. In his will, dated September 25, 1771, he gives the name of his wife as Elizabeth, whence we infer that he had married a second time. He was born in 1703, and died about the 27th of December, 1775.

Elizabeth Boehm, daughter of Rev. John Philip and Anna Maria Boehm, married George Shambob, weaver, of Upper Milford township, Bucks county. In

1740, a warrant for 230 acres of land in this township was issued to George Shambob.

Maria Philippina Boehm, youngest daughter of Rev. John Philip and Anna Mariah Boehm, married Cornelius Dewees, cooper. On the 26th of July, 1745, Cornelius Dewees, of Whitmarsh township, Philadelphia county, bought thirty acres on Skipack road for £108.0.0. On the first of January, 1751, Cornelius and Maria Philippina Boehm lived in Gloucester county, West New Jersey.

John Philip Boehm, youngest son of Rev. John Philip and Anna Maria Boehm, was married August 2, 1753, by the pastor of the German Reformed church of Philadelphia, to Anna Mariah Yost (born in Pennsylvania, May 1, 1734), daughter of Jacob and Elizabeth Yost, of Whitpain township. Their children were: 1. Elizabeth Boehm, born in September, 1757; buried November 24, 1765; aged 8 years and 2 months. 2. Philip Boehm, born July 28, 1761; buried November 1, 1765. 3. Daniel Boehm, born March 14, 1764; died November 28, 1765. 4. Mary Boehm, married May 25, 1784, to William Peltz. 5. Philip Boehm, born August 13, 1766. 6. Jacob Boehm, born October 29, 1768; buried July 16, 1773. 7. Daniel Boehm, born March 1, 1771; married December 2, 1792, Catharine Peltz, daughter of William Peltz. 8. Elizabeth Boehm, born in March, 1778; buried October 30, 1788.

John Philip Boehm, according to a settlement between the heirs, made the first of July, 1749, became possessed of the homestead in Whitpain township, consisting of a plantation of two hundred acres of land, with the improvements. (See Book G, Vol. 12, p. 450, office Recorder of Deeds, Philadelphia.) February 6, 1759, he sold to Jacob Kurr 150 acres of the plantation, bounded by lands of William Thomas, John Lewis, Philip Dotterer, Peter DeHaven, the road leading to Philadelphia, other land of John Philip Boehm, John Johnson and Christian Holferts.

About the year 1760, he moved to Philadelphia, and engaged in mercantile pursuits. He became a member of the German Reformed church, and at once became an office bearer. In 1760, from April 2d to June 29th, he reported the alms money received—£63 17s. 3½d. At the election held January 14, 1771, he was chosen to be an elder; and he held the office of elder and trustee at intervals until 1783. During the erection of the new church edifice—the second—from 1771 to 1774, he was active in pushing forward the work and in contributing and collecting funds.

June 6, 1777, Philip Boehm was appointed a Justice of the Peace of the county of Philadelphia, with jurisdiction also over the city.

During the Revolutionary war he rendered valuable service to the American cause, as the following extracts from the records show:

"July 9, 1777, Philip Boehm and James Young, two of the justices of Philadelphia city, examined Thomas Patterson on suspicion of being inimical to American freedom."—*Pa. Archives, Vol. vi, p. 420.*

"Philip Boehm, Esq'r, attended the Council and represented that he had accepted the Commission of the Peace for the County of Philadelphia, and the Commission appointing him one of the Justices of the City Court, from a desire to render his country the assistance which it was in his power to give during a time of difficulty; but he now finds that his health is so greatly impaired as to render it impossible for him to discharge the duties thereof, and therefore he now resigns his said offices."—*Minutes Supreme Executive Council, September 30, 1778; Colonial Records, Vol. xi, p. 588.*

In 1778, Philip Boehm lived in a house on the west side of Second street. He owned besides the house in which he lived, a house on the east side of Bread street (otherwise called Moravian alley). Both these houses were located between Mulberry (Arch) and Sassafras (Race) streets.

In 1786-'88 he purchased extensively lands located in Westmoreland county and elsewhere, which had been donated by the State of Pennsylvania to the soldiers engaged in the service of the United States during the Revolutionary war.



Being advanced in years, and often indisposed, he made his will on the 5th of September, 1788. He died in Philadelphia and was buried in the Franklin Square graveyard of Race Street Reformed Church, on the 17th of September, 1790. He bequeathed £50 to his church, and named as his executors his wife, Mary, and his esteemed friends Jacob Schreiner, leather-dresser of the city of Philadelphia, and Seymour Hart, distiller of the Northethn Liberties. After his removal to Philadelphia he wrote his name, and was known as, Philip Böhm.

Daniel Boehm, grandson of Pastor Boehm, succeeded to the business of his father, Philip Boehm. October 15, 1790, then a minor, he advertised that he would continue it at the same place, on Second street, nine doors above Race. From 1791 to 1802, Daniel Boehm was a grocer and merchant, at 96 North Second street. Philip Boehm, merchant, at 96 North Second street, appears in the city directory. In 1809 and '10 Daniel Boehm was grocer at 402 North Second street. From 1818 to 1821 he was engaged in manufacturing chocolate and mustard. March 1, 1825, Daniel Boehm was still living. His children were: Philip Boehm; William Boehm; Eliza Boehm; Daniel Boehm.

Philip Boehm, brother to Daniel Boehm, is described in the Philadelphia Directory for 1793, as a merchant, residing at 96 North Second street. He died before November 19, 1806.











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